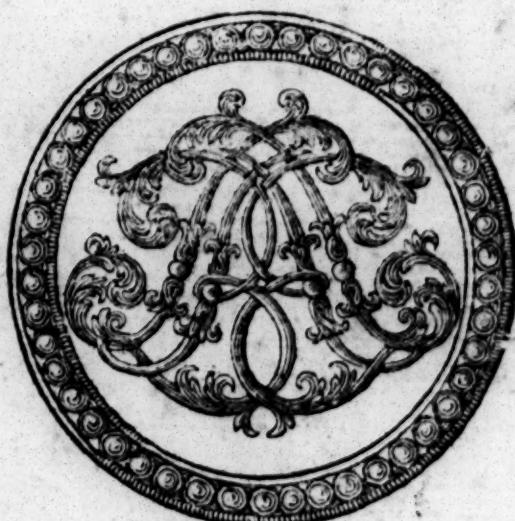


Theology vol 108.

THE
Bishop of LONDON's
Pastoral Letter

To the People of his Diocese;
Especially those of the two great Cities
of London and Westminster:

By way of Caution,
Against LUKEWARMNESS on one hand,
and ENTHUSIASM on the other.



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The Bishop of *London's*
PASTORAL LETTER

To the People of his Diocese:

By way of Caution against LUKEWARMNESS on one hand, and ENTHUSIASM on the other.

HE three Letters which I addressed to you some Years since, related chiefly to *Principle*, and were designed to establish you in a firm Belief of the Christian Revelation; against an uncommon Diligence and Endeavour, at that Time, to lead you into *Infidelity*.

At present, what I have to say to you, relates chiefly to *Practice*, and concerns those only who believe and profess the Christian Religion; but who, mistaking the true *Nature* and *Design* of it, are apt

to fall into the Extreams of *Lukewarmness* on one hand, or *Enthusiasm* on the other; And both these Mistakes being greatly prejudicial to Religion, and dangerous to the Souls of Men ; I may well be justified, and especially at *this Time*, in a well-meant Endeavour to preserve you from both ; by setting before you the great Evil of each, and letting you see, that true Christianity lies in the middle Way between them.

Caution against LUKEWARMNESS.

BY *Lukewarmness*, I mean an Opinion and Perswasion, that if Men go to Church as others do, and give the common Attention to the Busines of their Stations, and keep themselves from Sins of a gross and notorious Nature, and are no way hurtful or injurious to their Neighbours ; they are as good Christians as they need be. By these, they reckon their Salvation sufficiently provided for ; without any Endeavour to grow better, and without examining their Hearts upon what Motives and Aims they act ; “ Whether the Evil they abstain from, and the Good they do, be owing to a Sense of Duty to God,

God, and a View to a future Reward in the next World, or only to the Fear of Man and the avoiding of Shame and Reproach in this: "Whether, in attending to the Business of their Station, they act under a Sense of Duty to God who has plac'd them in it, or have no higher Motive or Aim, than the carrying on their *worldly* Views: "Whether they are, on all Occasions, as ready to *help* their Neighbours, as they are fearful to *hurt* them; and neither *covet* any Thing they enjoy, nor envy them the Enjoyment of it: "Whether they find any Degree of *Delight* in attending the publick Worship of God, and *endeavour* beforehand to put their Hearts into a proper Frame for Attention and Edification; "Whether they satisfy themselves, that they have a real *Relish* of Devotion, by praying in *Private*, as well as in *Publick*: And, "Whether at the same Time, that they abstain from the Sins of a gross and more heinous Nature *themselves*, they shew a serious Dislike of them in *others*, and find an inward Concern at the Dishonour that is done to God and his Laws.

By these Tests, every one may judge of the *Progress* he has made in the Christian Life; and if he find none of those
Things

Things within him, but that he has hitherto contented himself with a bare bodily Attendance upon the publick Worship of God, and following his daily Employment on other Days, and with abstaining from the more gross and notorious Acts of Sin, and from doing any Hurt or Injury to his Neighbour, and has rested finally upon these, as the *Whole* that Christianity requires of him; such an one is to conclude himself to be as yet in a very *imperfect* State, or, in other Words, in the Number of the *Lukewarm*. A State, that is the more dangerous to the Souls of Men, as it is usually accompanied with a Perswasion that they are as good as they need be, and, under that Perswasion, are not like to think of growing better. And there is the greater Danger of their being led to think too *favourably* of their Condition, in an Age which affords them so many Examples of *open* and *notorious* Wick-edness of all Kinds, and of a *total* Neglect of the publick Worship of God; with whom they are more willing to compare themselves (thanking God, that they are not *like other Men*,) than with those about them, who have made a greater Proficiency in the Christian Life than they have done. Whereas, in Truth, neither the one nor the other ought to be the *Rule* of

of judging of our spiritual Condition. The only Rule of that Judgment is, the *Holy Scripture*; and especially, the *State* of Christianity, as laid down by Christ and his Apostles, and delivered to us in the Writings of the New Testament ; in which the Life of a Christian, in every Part of it, is described in so plain and clear a Manner, that none who resolve to make it their *Rule* of judging, can possibly believe, that the lukewarm State as described above, is that *Measure* of Goodness, which the Christian Religion requires.

And that none of you may rest in that *lukewarm* State, but every one may resolve to proceed forward to a State that is truly *religious*,

C O N S I D E R,

i. *That a personal Presence in the Church, without Attention and Devotion, is not an Act of Religion, nor such a Discharge of Duty as is at all pleasing to God.* It is rather an *Offence* to him, and justly accounted an hypocritical Service, *to draw nigh to him with your Lips, when your Heart is far from him.* On the contrary, the repairing to the Place

B of

of publick Worship out of a Sense of Duty, and joyning seriously with the Congregation in the Prayers and Praises of the Church, and attending carefully to the Instructions which are there deliver'd, is not only the Performance of a Service acceptable to God, but moreover it imprints upon the Mind an habitual Sense of Religion ; and this, the more lasting, if it be kept alive, as it ought to be, by the Practice of Devotion in *private*. And doubt not, but a serious and regular Attendance upon the Ordinances of God, will be bless'd by him with such Supplies of Grace and Strength, as he sees needful for you ; tho' you are not sensible, at what Times, and in what Manner, they are convey'd.

2. *That the several Stations in Life, together with the Duties belonging to them, are to be considered as God's Appointment ; and that a willing Acquiescence in the Station wherein his Providence hath placed you, and a diligent Attendance on the Duties belonging to it as appointed by him, is in the strictest Sense THE SERVING OF GOD.* This is what the Scripture means, when it directs the several Offices of Life to be performed *as Col. 3. 23. to the Lord and not unto Men.* If the Work be done only to please Men, or from

from a Fear of their Displeasure, no Service is done to God, nor any Reward to be expected from him. But, on the other Hand, the doing it out of Regard to God, and in a dutiful Compliance with his Appointment, is not only a great Support and Refreshment to the Mind under the most difficult and laborious Employments; but, which is of far greater Moment, turns the most common Offices of Life into Acts of Religion. The Care that the ^{1 Thes. 4.} Gospel has taken, to inculcate the general ^{11.} Duty of *Diligence* in our Stations, and to ^{2 Thes. 3.} ^{11, 12.} acquaint us with the particular Duties belonging to the chief Relations in Life, of ^{1 Tim. 5.} ^{13.} Husband and Wife, of Parents and Children, of Masters and Servants, is a sufficient Intimation to us, how great a Part ^{Ephes. 5.} ^{22, &c.} ^{Colos. 3.} ^{18, &c.} of the Christian Life consists in a regular and *conscientious* Discharge of those Duties. And how pleasing this is to God, we learn from St. Paul; who having particularly enumerated those Relations, with the Duties belonging to each, and commanded them to be done *heartily, as to the Lord and not unto Men*, immediately adds, *Knowing, that of the Lord ye shall receive the Reward of the Inheritance,* ^{Colos. 3.} *for ye serve the Lord Christ.*

3. That one main Design of God, in annexing particular Duties to the va-

rious Stations in this Life, is to make Trial of our Obedience in order to another. We are now in a State of *Probation*; and the great Proofs of our Obedience to God, are, ‘The pursuing the Business and Designs of this World under a due *Subordination* to his Laws, and Submission to his Will; ‘ The enjoying the Blessings of Life, under a just Sense of the Hand from which they come, and of the much greater Blessings he has in Store for good Men in another World; in a Word, ‘ The conducting all their wordly Affairs like those who are sensible, that it is God who has appointed them the Work, and that he will reward their diligent Attendance upon it. But when any one confines his Views to this World, and lives as if he had no Dependance upon God in carrying on his Designs, and considers not the *Connection* there is between the Business of Life in this World and his *Condition* in another; we are not to wonder, that in such an one, the Sense of God and Religion wears off apace.

4. *That as this Life is a State of Probation, in which God is training us up for another; he expects from us Improvements in Goodness of all Kinds, and fresh Proofs of Obedience to him, in Proportion to the Time he allows us in this World, and*

and the Opportunities he gives in the Course of it. The want of considering this, is, without doubt, one great Cause of Lukewarmness in Religion. When Men think they are good enough already, they have no Concern but to keep themselves from growing worse ; not being sensible of the *imperfect* State they are in, nor considering that there is no such thing as a *Stand* in Religion. If they are not going *forward*, they are certainly going *backward*. And from hence arises the Duty of Self-Examination, and of comparing our Lives with the Rules of the Gospel, to let us see the Truth of our Condition, whether we are going *backward* or *forward* ; and, by shewing us our Failings and Imperfections, to excite us to watch and pray against them, and to enter into Resolutions of better Improvement for the Time to come ; a Work, very proper at all Times, but more especially when we are to renew our Covenant with God in the Holy Sacrament.

5. *That there are Sins of Omission, as well as Sins of Commission.* It is not enough, that you do no Hurt or Injury to your Neighbour, unless you be ready to take all proper Opportunities of doing him *good*. It is not enough, that you refrain from casting unjust Censures upon him, unless
you

you be ready to vindicate his good Name, when you hear him unjustly censured by others. It is not enough, that you refrain from doing Dishonour to God, your selves, unless you shew a becoming Zeal to dis- countenance it in others. It is not enough, that a Magistrate, Parent or Master, be re- gular in their own Lives, unless they ex- erct the Authority which God has given them, to punish and restrain Irregularities in those, whom his Providence has put under their Power and Government. The *Commission of Sin* is in its Nature more daring, and usually attended with a greater *Degree of Guilt*, than the *Omission of Duty*. But since the *Duties of Life* are the Commands of the same God who for- bids the Sins ; it is strange with what In- difference the *Omissions of Duty* are look- ed upon by lukewarm Christians, and how little Sense there is of the *Guilt of forgetting and neglecting them.*

6. *That the Rules and Measures of Duty, must be taken from the Word of God, and not from the Opinions of the World.* Anger, Malice, Envy, and other Qualities of the like Nature, pass among Men for little more than Fraughties and In- firmitics ; but if you look into the New Testament, you will find them rank'd a- mong

mong Sins of the most heinous Nature, Ephes. 4.
 and most inconsistent with the Christian ^{31.}
 Life ; and the contrary Duties of Love, and ^{Colof. 3.}
 Meekness, and Forgiveness, recommended ^{8, 12.}
 and insisted on, as essential to Christianity. ^{Gal. 5.}
 Nor is it less dangerous to trust to the
 Opinion of the World, concerning the
Goodness of your Actions ; which depends
 not so much upon the outward Appearance,
 as upon the inward *Motives* and
Principles upon which you act ; and these
 can be known to none but God and your
 self. In either of these Cases, if you take
 your Estimate from the Opinion of the
 World, you run the Hazard of being
 greatly deceived ; and may reckon your
 Condition very good, when you are at
 best in a very imperfect and lukewarm Way.

7. *That the evil Thoughts and Intentions of the Heart, when entertained, harboured, and approved there, have the same Guilt in the Account of God, as if they were carried into Execution.* He sees every Motion of the Heart, and judges of Men by the *Dispositions* and *Designs* he finds there. If there be first a *willing Mind*, he accepts and rewards according to what a Man hath, and not according to what he hath not. So, by the same Rule, if there be a Mind *willing to sin*,
 and

and only a Want of Power or Opportunity to execute, he condemns and punishes, as if it were actually committed.

8. *That the strict Observance of one Branch of Duty, will not atone for the Neglect of another.* True Religion consists in a due Regard to every Branch of Duty, to be performed and attended in their *proper* Seasons. The Attendance upon the Business of Life will not excuse the Neglect of God's Worship; nor will the Attendance on God's Worship excuse the Neglect of the Business of Life. Much less will a Zeal in one Branch of Duty, which happens to be agreeable to our Inclinations, atone for a Neglect of other Branches to which our Natures are more averse. Every Branch of Duty is equally commanded by God, and all, as such, are equally binding; and our Obedience to him is *chiefly* shown in an Observance of those Duties to which corrupt Nature is averse, and an Abstinence from those Sins to which it is inclined. And there is not a Mistake that is either more dangerous or more absurd, than to flatter one's self, that the greatest Diligence about some *Duties* which God has commanded, will atone for the Enjoyment of *Sins*, which he has as expressly forbidden.

You

You will observe without my telling you, that the Design of what I have hitherto written, has been, ‘ To shew Luke-warm Christians how imperfect a State they are in, and wherein the Imperfections of it consist : ‘ To point out to them the several Mistakes about Religion and the Duties of it, which are apt to lead Men into that State, and confirm them in it : ‘ To satisfy those who are engaged in the Cares and Business of the World, that they can never want Opportunities to serve God, and approve themselves to him, since a Religious State is so far from being inconsistent with the ordinary Employments of Life, that a great Part of Religion consists in a *diligent* and *conscientious* Attendance upon the Business of the Station in which Providence hath placed them : And finally, ‘ To excite them, so far as their Station and Condition will fairly admit, to a serious Use of such other Offices and Exercises of Religion, publick and private, as tend to their spiritual *Improvement*, and to carry them on from one Degree of Goodness to another.

Let the several Rules I have laid down, agreeably to the Sense of Scripture, be seriously attended to, and the Course to

which they direct, be enter'd upon, and pursued in Earnest ; and they have no Reason to doubt, but that they are in the Number of those who are *God's Servants*, and live *in his Fear*, and are growing up more and more into a *Love* of their Duty, and by consequence into a *Love* of God. Nor need they any other Evidence, besides those good *Dispositions* they find in their Hearts, that the holy Spirit of God co-operates with their honest Endeavours to subdue Sin and grow in Goodness ; nor that, persevering in their Course, and praying to God for his Assistance, and relying upon the Merits of Christ for the Pardon of all such Sins, Failings, and Imperfections, as are, more or less, unavoidable in this mortal State, they will be accepted and rewarded of God, according to the Degree and Measure of Goodness to which they have arrived in this Life.

And as for those, to whom God has given greater Degrees of Leisure from the Business of Life, to attend to Reading, Prayer, and other Exercises and Offices of Religion ; they must remember, that he will expect from them greater *Improvements* in Purity and Goodness, suitable to the

the special *Advantages* and *Opportunities* which he bestow'd upon them. And among those may well be reckon'd, the Provisions made in these two great Cities for *Daily Prayers* in the Church ; which are attended by many serious Christians, to their great spiritual Benefit, and might be attended by many more, without Prejudice to Health, or Hindrance to Busines.

Caution against ENTHUSIASM.

THE other Extreme, into which some serious and well - meaning Christians, are apt to be led, is ENTHUSIASM, or a strong Persuasion on the Mind, that they are guided in an *extraordinary* Manner, by immediate *Impulses* and *Impressions* of the Spirit of God. And this is owing chiefly to the Want of distinguishing aright between the *ordinary* and *extraordinary* Operations of the Holy Spirit.

The *extraordinary* Operations were those, by which the Apostles and others, who were entrusted with the first Propagation of the Gospel, were enabled to work Miracles, and speak with Tongues, in Testimony that their Mission and Doc-

trin were from God. But these have long since ceased ; and the ordinary Gifts and Influences of the Spirit which still continue, are convey'd in a different Manner, and for Ends and Uses of a more private Nature ; and, however real and certain in themselves, are no otherwise *discernible* than by their *Fruits* and *Effects*, as these appear in the *Lives* of Christians.

No one, who reads the *New Testament*, can possibly be ignorant, that a Belief of the *ordinary* Influence of the Spirit of God, is a necessary Part of the Christian Faith. Regeneration, or a new Birth, as wrought by the Spirit, is that which every one receives at his *first* Entrance into the Christian Covenant. It is our Saviour's express Declaration, *That*

Joh. 3. 5. *except a Man be born again of Water and of the Holy Ghost, he cannot enter into the Kingdom of God* ; and St. Paul, to the

Tit. 3. 5. same Purpose, *That according to his Mercy he saveth us, by the washing of Regeneration, and renewing of the Holy Ghost*. And the same Apostle, speaking of our

1 Cor. 6. 11. natural Corruptions, adds, *But we are washed, but we are sanctified, but we are justified, in the Name of our Lord Jesus, and by the Spirit of our God*. And elsewhere, with regard to the daily Converstation

versation of a Christian, he speaks of our *living in the Spirit*, and *walking in the Spirit*, and *being quickned by the Spirit*, Gal. 15.
and led by the Spirit, as that by which we 16, 25.
Rom. 8.
are enabled to proceed successfully in our Christian Course. And our Saviour encourages us to pray to God for his *holy Spirit*, Luk. 11.
by assuring us, that he is always most ready 14.
to give it to those *who ask*.

After these and the like Declarations in the *New Testament*; it is a strange Supposition, that the Generality of Christians are *as yet unapprized*, either of the Truth and Reality of a *Regeneration* and *New-birth*, or of the Influence of the *Holy Spirit* in our Christian Course. And no less strange is it, to find any one who has attended to the Book of *Common Prayer*, suggesting, or listning to Suggestions, as if the publick Service and Offices of our Church were wanting and defective in regard to those Doctrins.

As to the Doctrine of *Regeneration* and a *New-birth*: In the *Collect* on the Nativity of Christ, our Church prays thus:
“ Grant that we being *regenerate*, and made
“ thy Children by Adoption and *Grace*,
“ may daily be *renew'd* by thy *holy Spirit*.”
And this is agreeable to the Language of our Liturgy, in the Form of Baptism.

There

There we pray, " That the Infant may receive Remission of his Sins, by *spiritual Regeneration*: That God will give him his *holy Spirit*, that he may be *born again*, and be made an Heir of everlasting Salvation ; and we thank God for regenerating this Infant by his *holy Spirit.*" On which Account, Baptism is call'd in the Church-Catechism, ' a *New-birth unto Righteousness* ;' and in the Office of *Confirmation*, with Regard to that New-birth, we thank God for having *regenerated* the Persons by Water and the *Holy Ghost*. And they who think themselves the most knowing in the Point of Regeneration and New-birth, will not be able to give a better Description of it, than that which is given to their Hands in our Church-Catechism. There, under the Head of Baptism, after what relates to the outward visible Sign or Form ; the next Question is, What is the inward and spiritual Grace ? To which, this is the Answer ; *A Death unto Sin, and a New-birth unto Righteousness ; for being by Nature born in Sin, and the Children of Wrath, we are hereby made the Children of Grace.*

No less unjust would it be, to suggest that the Publick Service and Offices of our Church

Church are in the least regardless of the *Gifts* and *Graces* of the holy Spirit.

In the DAILY SERVICE, we pray to God — “to grant us true Repentance and “ his *holy Spirit*” — “ to replenish the “ King with the Grace of his *holy Spirit*” — “ to endue the Royal Family with his “ *holy Spirit*” — “ to send down upon our “ Bishops and Curates, and all Congrega-“ tions committed to their Charge, *the* “ *healthful Spirit of his Grace* — That “ the Catholick Church may be guided “ and governed *by his good Spirit*; and “ that the Fellowship of the *Holy Ghost* “ may be ever with us.

In the LITANY, we pray, “ That God “ will endue us with the Grace of his “ *Holy Spirit*, and that we may all bring “ forth *the Fruits of the Spirit*.”

In the COLLECTS, we pray, “ That God will grant us the true Circumcision of the *Spirit*; that our Hearts and all our Members being mortified from all worldly and carnal Lusts, we may in all Things obey his blessed Will — ‘ That God will send his *Holy Ghost*, and pour into our Hearts the most excellent Gift of Charity--- ‘ That we may ever obey the godly *Mo- tions of the Spirit* in Righteousness and true Holiness — ‘ That by his *holy Inspiration*

ration we may think those Things that be good, and by his merciful guiding may perform the same — ‘ That God will not leave us comfortless, but send to us his *Holy Ghost* to comfort us — ‘ That by his *Spirit* we may have a right Judgment in all Things, and evermore rejoice in his holy Comfort — ‘ That his *holy Spirit* may in all Things direct and rule our Hearts — ‘ That he will cleanse the Thoughts of our Hearts by the Inspiration of his *Holy Spirit*.

In the Office for CONFIRMATION, we pray for the Persons to be confirm'd, ‘ That God will strengthen them with the *Holy Ghost* the *Comforter*, and daily increase in them his *manifold Gifts of Grace*, the *Spirit of Wisdom* and *Understanding*, the *Spirit of Counsel* and ghostly Strength, the *Spirit of Knowledge* and true Godliness; — ‘ That he will fill them with the *Spirit* of his holy Fear — and, ‘ That they may daily *increase* in his *holy Spirit* more and more.

To these I might add the numerous Instances throughout our Liturgy, of Prayer for *Grace* and *Strength*. For tho' the *Spirit* is not expressly mentioned, it is sufficiently understood, that the Church means by those Expressions, the *spiritual Aids* and

and Assurances by which sincere Christians are enabled to avoid and resist Temptations, and to proceed successfully in their spiritual Course. But the foregoing Instances in which the *Spirit* is expressly mentioned, as they are here set before you in one View, will be sufficient to arm you against any Suggestions, as if our Church were regardless of the Doctrine of *Regeneration* and *New Birth*, and of the Influences of the holy Spirit upon the Hearts of Christians ; and as if there were Need for any Member of it, to seek elsewhere for a more *spiritual Service*.

BUT it is one Thing to pray *for* the Spirit, and another Thing to pray *by* the Spirit. We are satisfied in general, that the Spirit of God assists us in our Endeavours to do what is good, and particularly in a due Performance of religious Offices; because the Scripture has in many Places assured us of it. But, that Prayer, whether of Minister or People, is the *single Work* of the *Spirit*, we dare not say, because the Scripture has no where told us that it is. And tho' an *acquired Ability* to pray upon all Occasions, in publick or private, is not a Thing in its Nature impossible ; yet it is so rarely attained, to

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any Degree of Perfection, and oft-times accompanied with so much Impropriety and Confusion, that you have great Reason to be thankful to God for a publick Service prepared to your Hands, in which you find due Provision made for the spiritual and temporal Necessities of your selves and your Fellow Christians ; besides the very great Advantage of knowing beforehand, what the Things are, for which you are to joyn in Prayer.

In like Manner, we are firmly perswaded in general, that we live under the gracious Influence of the *holy Spirit*, and that he both excites and enables us to do good. But that this or that *Thought* or *Action* is an Effect of the sole Motion or immediate Impulse of the Spirit without any Co-operation of our own Mind ; or that the *holy Spirit*, and our natural Conceptions, do respectively contribute to this or that Thought or Action in such a *Measure*, or to such a *Degree* ; these are Things we dare not say ; both because our Saviour has told us, that we know no more of the *Workings* of the Spirit, than we know of the Wind, *from whence it cometh, and whither it goeth*, and because we clearly see, that all *Pretences* to that Knowledge, unless accompanied with the proper Evidences

dences of a divine Inspiration, would open a Door to endless Enthusiasm and Delusion.

God forbid, that in this profane and degenerate Age, every Thing that has an Appearance of Piety and Devotion, should not be considered in the most favourable Light that it is capable of. But at the same time, it is surely very proper that Men should be called upon for some reasonable Evidences of a *divine Commission*,

I. When they tell us of *extraordinary Communications* they have with God, and more than ordinary Assurances of a special *Presence* with them.

This Day, I intended to stay on board Mr. Whit-field's Journal I. p. 3.
to write Letters, but God being pleased to shew me it was not his Will, I went on Shore again.

Had much of the *Presence* of God Ibid. p. 18. with me.

Had *much of God* with me to Day. Ibid. p. 28.
I told the People that God *called* me, Journal II. and I must away — Intended to P. 9.
preach at Fort Simons, &c. but,
Lord, thou *callest* me elsewhere.

God having shown both me and my Ibid. p. 11.
Friends, that it was his *Will* I should return for a while to Eng-

(28)

land — I preached my Farewell Sermon.

Journ. III.

P. 4.

Ibid. p. 18.

Ibid. p. 33.

Ibid. p. 35.

Ibid. p. 37.

Ibid. p. 58.

The Kingdom of God is *within me*. My Opposers, would they but speak, cannot but confess that God is *with me* of a Truth.

See ye not, ye Opposers, how you prevail Nothing? Why do you not believe that it would not be thus, unless God was *with me*?

It is remarkable, that we have not had such a continued *Presence* of God among us, as we have had since I was threatened to be excommunicated.

Observing, Providence *called* me this Morning, I went with some Christian Friends to *Bath*.

Our Master being *with us*, I preached with Power.

II. When they talk in the Language of those, who have a special and immediate *Mission* from God.

Journal I.

P. 5.

Ibid. p. 32.

Was soon convinced, that God has *sent me hither* of a Truth.

The Eternal Almighty I AM, hath *sent me*, and will, no doubt, protect me.

To

(29)

To preach the Gospel at *Frederica* Journal II.
also ; for therefore am I sent. p. 7.

Lord, thou *callest* me elsewhere. Ibid. p. 9.

This I know ; what I have spoken Ibid.p.19.
from God, will come to pass, (lo,
it will come) and then shall Scof-
fers and Despisers know that a *Mi-*
nister of Christ hath been amongst
them.

Lord, open thou their Eyes, that they Journ.III.
may see that this is thy *Doing*. p. 33.

Now know I more and more, that Ibid.p.90.
the Lord *calls me* into the Fields ;
for no House or Street is able to
contain Half the People that come
to hear the Word.

The Weather continued mighty fair, Ibid.p.95.
while I was delivering my *Master's*
Message.

Nothing confirms me more in my Ibid.
Opinion that God *intends to work* p. 107.
a great Work upon the Earth,
than to find how his Children of
all Denominations every where
wrestle in Prayer for me.

III. When they profess to think and act
under the immediate Guidance of a *Di-*
vine Inspiration.

Madc

land — I preached my Farewell Sermon.

Journ. III.
P. 4.
Ibid. p. 18.

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contain Half the People that come
to hear the Word.

The Weather continued mighty fair, Ibid.p 95.
while I was delivering my *Master's*
Message.

Nothing confirms me more in my Ibid.
Opinion that God *intends to work* p. 107.
a great Work upon the Earth,
than to find how his Children of
all Denominations every where
wrestle in Prayer for me.

III. When they profess to think and act
under the immediate Guidance of a *Di-*
vine Inspiration.

Made

- Journal I.
p. 13.
- Journal iii.
p. 8.
- Ibid. p. 6.
- Ibid. p. 13.
- Ibid.
- Ibid. p. 14.
- Ibid. p. 15.
- Ibid. p. 17.
- Ibid. p. 24.
- Ibid.
- Ibid. p. 40.
- Made a farewell Exhortation, as God
gave me Utterance.
- God *assisted* me to talk clearly of
the New birth and Justification by
Faith alone, with one that oppo-
sed it.
- The Spirit of Supplication *increases*
in my Heart daily.
- I spoke with the *Demonstration* of
the Spirit.
- Was *filled with the Holy Ghost* ;
which very much strengthen'd my
Body, and made my Feet like Harts
Feet.
- Expounded with such *Demonstration*
of the Spirit, as I never spoke with
before.
- God has given me a *double Portion*
of his Spirit indeed.
- I fear I should *quench the Spirit*,
did I not go on to speak as he gives
me *Utterance*.
- God enabled me to speak with such
irresistible Power, that the Opposers
were quite struck dumb and con-
founded.
- Felt the *Spirit of God* working in
me mightily.
- Finding myself *strengthen'd from*
above, I went and expounded.

Blessed

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Blessed be God, I find myself much Ibid.p.41.
refreshed in Spirit, and a new Supply of Strength given me. Thus shall it be done to the Man, whom God delighteth to honour.

Had extraordinary Power given me Ibid.p.53.
at the Society in Nicholas-street.

I believe few, if any, were able to Ibid.
resist the Power wherewith God p. 108.
enabled me to speak.

My Heart was full of God, and I Ibid.
spake as one having Authority.

IV. When they speak of their Preaching and Expounding, and the Effects of them, as the sole Work of a divine Power.

I had a great Hoarseness upon me ; Journal I.
but notwithstanding, God enabled p. 12.
me to speak with Power.

God's holy Spirit seem'd to be moving on the Faces of some of the Souls in the Ship. p. 21.

Was enabled to read Prayers and, Journal II.
preach with Power. p. 6, 8, 12.

God hath been pleased to set his Seal Journal III.
to my Ministry, in a Manner I p. 29. 12.
could not, I dar'd not, to expect, 44, 45, 46,
in America. 47, 58, 76.
80, 88. Ibid. p. 8.

God will make his Power to be known in me. Journal III.
p. 3.

Preach'd

- Ibid. Preach'd and expounded with *great Power* and *Enlargement*—with *great Power* and *Demonstration of the Spirit*.
- Ibid.p.16. Was told, my Preaching was attended with *uncommon Power*.
- Ibid.p.19. God hath set *his Seal* to my Ministry.
- Ibid.p.42. I expounded at the *Savoy*.—There, I think, I have commonly had *more Power* given me, than at any other Place.
- Ibid.p.50. I think, I never spoke with greater *Freedom* and *Power*.
- Ibid.p.53. Had *extraordinary Power* given me at the Society in *Nicholas street*.
- Ibid.p.54. Preach'd with *uncommon Power*.
- Ibid.p.55. *Extraordinary Power* at *Poor-house* this Afternoon.
- Ibid.p.87. Preach'd with such *Power* and *Demonstration of the Spirit*, as I never saw before.
- Ibid.p.90. The Word came with *Power*.
- Ibid.p.92. The Word of God came with *such Power*, that all, I believe, were pleasingly surprized.
- Ibid.
p. 102. I believe few, if any, were able to resist the *Power* wherewith God enabled me to speak.

At

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At *Kennington Common* we had ex- Ibid.
traordinary Presence of God a- p. 109:
mong us.

People were so melted down on every Ibid.
Side, that the greatest Scoffer must p. 110.
have own'd, that this was the *Fin-*
ger of God.

V. When they boast of sudden and sur-
prizing Effects as wrought by the *Holy
Ghost*, in Consequence of their Preaching.

The young Man's Convictions were Journal I.
strong, and as far as I could find, a P. 25.
thorow Renovation begun in his
Heart.

The *Holy Ghost* powerfully work'd Journal iii.
upon my Hearers. p. 6.

I expound near St. James's-square ; Ibid. p. 42:
where one young Woman was
lately fill'd with the *Holy Ghost*.

Five Days a Woman travail'd and
groan'd, being in Bondage.—On Ibid p. 43:
Thursday Evening, our Lord got
himself the *Victory*; and, from
that Moment, she has been full of
Love and Joy. It is to be obser-
ved, her Friends have accounted
her mad these three Years, and ac-
cordingly have bled, blistered her,
and what not.

E

We

Ibid.p.43.

We have Reason to think, that four,
within this Fortnight, have been
born of God.

Ibid.p.72.

Heard of one that had received the
Holy Ghost, immediately upon my
preaching Christ.

VI. When they Claim the Spirit of *Prophecy.*

Journal II.

P. 19.

This I know, what I have spoken
from God, *will* come to pass.

Ibid.p.35.

There certainly *will* be a *fullfilling*
of those Things, which God *by his*
Spirit hath spoken unto my Soul.

Journ.III.

P. 3.

God *will* make his Power to be
known in me.

Ibid.p.16.

And yet I *shall* see greater Things
than these.

Ibid.p.24.

There are many Promises to be *full-*
filled in me, many Souls *to be*
called, many Sufferings *to be* en-
dured, before I go hence.

Ibid.p.35.

We dined with several Christian
Friends with the kind Keeper of
the Prison, and rejoiced exceed-
ingly at the Thoughts, that we
should, one Day or other, sing
together in such a Place as *Pauk*
and Silas, did. God prepare us
for

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for that Hour, for I *believe* it will come.

Yet a little while, and a suffering Ibid.p.90.

Time *will* come. I cannot follow him now, but I *shall* follow him afterwards.

Knowing not, what will befall me ; Ibid.
saving that the *Holy Ghost* wit- P. 113.
nesseth in every Place, that Labours, Afflictions, and Trials of all Kinds abide me.

VII. When they speak of themselves, in the Language, and under the Character, of *Apostles* of Christ, and even of *Christ* himself.

To preach the Gospel at *Frederica* Journal II.
also ; for therefore am I sent. p. 7.

It came to pass, that when Jesus was returned, the People gladly received him.—These last Words were remarkably press'd upon me, at *Savannah*, when I was consulting God by Prayer, whether it was his Will that I should go to *England*.

Howbeit, we must be cast upon a certain Island. Behold, the Words are now fulfilled !

When I am *weak*, then am I *strong*. Journ.III.
We speak what we do know, etc. — Ibid.p.15.^{p. 3.}

Ibid.p.20:

I must go into every Place and City where I have been already; for therefore am I sent.

Ibid.p.20.

The Time will come, when they shall thrust you out of their Synagogues.

Ibid.p.29.

Had another come in his own Name, him they would have received.

Ibid p.55.

I really believe no less than 20,000 were present. Blessed are the Eyes which see the Things which we see.

Ibid.p.65.

Mr. *Wesley* is left behind at *Bristol*, to teach the Way of God more perfectly.

Ib. p. 113.

The Holy Ghost witnesseth in every Place, that Labours, &c. abide me.

VIII. When they profess to plant and propagate a *new Gospel*, as unknown to the Generality of Ministers and People, in a Christian Country.

Journ. III.
P 47.

At *Cardiff* — I offered *Jesus Christ* freely even to them who mock'd, and should have rejoiced if they would have accepted of him.

Ibid.p.50.

I could have heartily wished, all such Scoffers had been present, that I might

might have offer'd them *Salvation* thro' *Jesus Christ*.

I think, *Wales* is excellently well Ibid.p.51.
prepared for the *Gospel* of *Christ*.

There is a most comfortable Prospect Ibid.
of spreading the *Gospel* in *Wales*.

Received News of the wonderful Ibid.p.52.
Progress of the *Gospel* in *Yorkshire*, under the Ministry of my
dear Brother *Ingham*.

Upon his Departure — The good Ibid.p.60.
Lord send somebody amongst
them, to water what his own
right Hand hath planted.

Well may the Devil and his Angels Ibid p.61.
rage horribly ; their Kingdom is in
Danger.

Blessed be God, there is one coming Ibid.p.64.
after me, [Mr. *John Wesley*] who,
I hope, will cherish the Spark of
divine Love new kindled in their
Hearts.

I was refresh'd by a great Packet of Ibid.p.73.
Letters, giving me an Account of
the Success of the *Gospel*, in dif-
ferent Parts.

A most comfortable Packet of Letters, Ibid.p.78.
giving me an Account of the Suc-
cess of the *Gospel*.

IF you ask, with what View, or for what End, I have taken the Pains to extract the foregoing Passages, and to range them thus under the proper Heads ; It is, that you may be able to make a Judgment for your selves, whether Persons who assume such a Character and speak in such a Language, ought not to give Proof of an *extraordinary Commission* from God ; and if they do not, whether the Part they act, and the Language they use, can be called by any other Name, than that of *Enthusiasm* ?

If it be alledg'd in their Favour, That they are good Men, and mean well ; let the Answer be, That good and well-meaning Men do oft-times deceive both themselves and others ; and in no Case so often, as in that of Religious Zeal and Transport. And so far is a *good Intention* from taking off the Charge of Enthusiasm, that it is a necessary Ingredient in it ; the proper Difference between an Enthusiast and an Impostor being this ; that the first is deceived himself, and, as long as he enjoys his own Thoughts and modestly keeps within the Rules of Peace and Order, is to be *pitied* ; but the second *intends* to deceive others, and is therefore, in every Shape, to be *abhorred* and *detested*.

Eut

But there is one Thing in their Conduct, which it is hard to reconcile to *fair* and *ingenuous* Dealing ; and that is, their endeavouring to justify their own *extraordinary* Methods of teaching, by casting unworthy Reflections upon the Parochial Clergy, as deficient in the Discharge of their Duty, and not instructing their People in the true Doctrines of Christianity.

It is most notorious, that for the *moralizing Iniquity* of the Priests, the

Journ. III.
P. 75.

Land mourns. We have preached and lived many sincere Persons out of our Communion. I have now conversed with several of the best of all Denominations : many of them solemnly protest, that they went from the *Church*, because they could not find *Food* for their Souls ; they stay'd among us, till they were starv'd out. I know, this Declaration will expose me to the ill-will, not of all my Brethren, but of all my *indolent, earthly-minded, pleasure-taking* Brethren. But was I not to speak, the very Stones would cry out against them. Speak therefore I must, and will, and will not spare. God look to the Event. Whatever becomes of

the

the Pastors who feed themselves, and not the Flock, I have born my Testimony, I have deliver'd my own Soul.

Ibid. p.74. Speaking of the Clergy who oppose their Methods :

“ What their real Reason is, whether Envy, or, *Master in so doing thou reproachest us*, or ought else, shall one Day be manifested to Men and Angels.”

Ib. p.109. I perceive, People would be every where willing to hear, if the Ministers were ready to teach the Truth, as it is in Jesus.

This is a heavy Charge; and as it falls little short of that of our Saviour against the Scribes and Pharisees, so is it delivered with little less Authority. But I hope it is very far from the Truth; and if it be meant (as it seems to be) of the Generality of the Clergy of the Church of *England*, as preaching Morality, and not Christianity, it is impossible for the Person who lays the Charge, to know whether it is true or not. And therefore it ought, at least, to have been laid with greater Degrees of *Caution* and *Restriction*; and as it is not, one hardly knows what Name to give it. To call it a *rash* Censure, is by far too gentle.

The

The Success of Ministers in the Discharge of their Duty, depends greatly upon the Esteem and good Opinion of their People ; and they who go about to represent the Parochial Clergy as unable or unwilling to teach their People aright, are so far answerable for defeating the good Effects that their Ministry might otherwise have. Unless they be weak enough to think, that *Itinerant Preaching* to confus'd Multitudes, is a * more effectual Way to preserve Religion among us, than Parochial Establishments and a settled Ministry. At the same Time that People profess a greater Zeal for Religion than their Neighbours, they should take Care not to indulge themselves in such Liberties, as evidently tend to weaken and undermine that, which, under God, is the *national Support* of it.

I hope, the People of this Diocese have no Cause to complain that they are not duly instructed in the Doctrines of Christianity by their own proper Ministers. Among the printed *Directions* which I gave at my first coming to the

* Now know I more and more, that the Lord calls me into the FIELDS ; for no House or Street is able to contain half the People that come to hear the Word.

See, and which have been put into the Hands of every Incumbent since, this, upon the Head of *Preaching*, is one;

" It must be always remembred, in
 " the first Place, that we are *Christian*
 " Preachers, and not barely Preachers
 " of *Morality*. For tho' it is true, that
 " one End of Christ's Coming, was to
 " correct the false Glosses and Interpre-
 " tations of the *moral* Law, and, in Con-
 " sequence thereof, one End of his in-
 " stituting a Ministry must be, to pre-
 " vent the Return of those Abuses,
 " by keeping up in the Minds of Men
 " a true Notion of natural Religion, and
 " a just Sense of their Obligations to the
 " Performance of *moral* Duties; yet it is
 " also true, that the *main* End of his
 " coming, was to establish a new Cove-
 " nant with Mankind, founded upon new
 " Terms and new Promises; to shew us
 " a new way of obtaining *Forgiveness*
 " of *Sins*, and *Reconciliation to God*, and
 " eternal *Happiness*; and to prescribe
 " Rules of greater Purity and Holiness,
 " by way of Preparation for greater De-
 " grees of Happiness and Glory. These
 " (that is the several Branches of
 " what we may call the *Mediatorial*
 " *Scheme*, with the several Duties an-
 " nexed

" nexed to and resulting from each
 " Branch) are, without doubt, the main
 " Ingredients of the Gospel State ; those,
 " by which Christianity stands distin-
 " guished from all other Religions, and
 " Christians are raised to far higher Hopes
 " and far greater Degrees of Purity and
 " Perfection. In which Views, it would
 " seem strange, if a Christian Preacher
 " were to dwell only upon such Duties
 " as are common to *Jews, Heathens,*
 " and Christians; and were not more es-
 " pecially obliged to dwell on and incul-
 " cate those Principles and Doctrines,
 " which are the distinguishing Exellen-
 " cies of the Christian Religion, and by
 " the Knowledge and Practice of which,
 " more especially, every Christian is en-
 " titled to the Blessings and Privileges
 " of the Gospel Covenant.—

" The Thing therefore which I would
 " recommend to young Preachers, is, to
 " avoid both the Extremes, by ordering
 " the Choice of their Subjects in such a
 " Manner, that each of those Heads
 " may have its proper Share, and their
 " Hearers be duly instructed upon both.
 " Only, with these Cautions in Relation
 " to moral Subjects, That, upon all such
 " Occasions, Justice be done at the same

" Time to *Christianity*, by taking spe-
 " cial Notice of the Improvements which
 " it has made in every Branch of the mo-
 " ral Scheme, and warning their Hearers
 " not to rest in the Righteousness of a
 " *moral Heathen*, but to aspire to Chri-
 " stian Perfection ; and, in the next
 " Place, that all moral Discourses be en-
 " riched by Examples and Illustrations
 " from Scripture ; which besides it's being
 " more familiar to the People than
 " other Writings, has in it such a noble
 " Plainness and Simplicity, as far surpasses
 " all the Beauties and Elegancies that are
 " so much admired in Heathen Authors,
 " To which give me Leave to add a
 " third Observation, with regard to the
 " Doctrine and Duties peculiarly belong-
 " ing to the *Christian* Scheme or the
 " new Covenant, That the true Way to
 " secure to these their proper Share, is
 " the setting apart some certain Seasons
 " of the Year for *Catechetical Discour-*
 " *ses*, whether in the Way of expound-
 " ing, or preaching ; which being carried
 " on regularly, though at different Times,
 " according to the Order and Method of
 " the *Church Catechism*, will lead the
 " Minister, as by a Thread, to the great
 " and fundamental Doctrines of the Chri-
 " stian

"*Christian Faith*; and not only to explain
 "them to the People, but to lay out
 "the particular Duties which more im-
 "mediately flow from each Head, to-
 "gether with the Encouragements to
 "the Performance of them: That so,
 "*Principle and Practice* may go Hand in
 "Hand, as they do throughout the whole
 "*Christian Scheme*; and as they certain-
 "ly ought to do, throughout the preach-
 "ing of every *Christian Minister*."

This was my Judgment then, and is
 so still; and I see no Reason to alter it,
 if it be granted, as it necessarily must,
 that *Morality* is an *essential Part* of the
Christian Religion, and that the * *Me-
 diatorial Scheme* comprehends all the dis-
 tinguishing Doctrines of Christianity, as
 such; of which, surely, the *Holy Spirit*,
 with the Influences thereof, is one.

BUT I hope, when your Ministers
 preach to you the Doctrine of *Re-
 generation or being born again of the
 Spirit*, as laid down in the New-Testa-

* This includes the whole Work of our *Redemption by Christ*; the several Branches of which, as laid down in the *New Testament*, have been set before the People of my Diocese at one View, in my Second *Pastoral Letter*; par-
 ticularly, the two Doctrines of our *Justification by Faith in Christ*, and of our *Sanctification by the Holy Spirit*.

ment;

ment ; they do not tell you that it *must* be *instantaneous*, and *inwardly felt* at the very Time ; both, because there is no such thing revealed to us by Christ or his Apostles, who lay down the Doctrine in *general Terms* ; and because Experience shews us, that the Renovation of the Heart and Life is effected by *Degrees*, and discovers itself, *more and more*, in a Hatred of Sin, and in a *gradual Progress* and Improvement in those Graces, which the Scripture declares to be the *Fruits of the Spirit*.

I hope, when they dissuade *bad Men* from a Security in sinning and a groundless *Presumption* upon the Mercy of God ; they also endeavour to preserve *good Men* from *Despair* ; by teaching them to make a Judgment of their spiritual Condition, (or, in other Words, whether they be in a State of Salvation, or not,) from the present Disposition of their Hearts, and the Tenour of their Lives, and the *Improvements* they make in Grace and Goodness ; and not from any sudden and extraordinary *Influences* and *Impulses*.

I hope, that when your Ministers preach to you of *Justification by Faith alone*, which is asserted in the strongest Manner

Manner * by our Church ; they explain it in such a Manner, as to leave no doubt upon your Minds, whether good Works are a *necessary Condition* of your being justified in the Sight of God.

I hope, that in expounding to you any Text or Portion of Scripture, they do it in the known Methods of Comparing Scripture with Scripture, and by just and regular Reasonings upon it, and, where Need is, by having Recourse to the Expositions of Writers of known Learning and Judgment. But if, laying aside these Helps, they pretend to derive their Knowledge from *immediate Inspiration*, they deceive both themselves and you. The setting up for a publick Expounder of Scripture, without a competent Share of acquired Knowledge and Ability for the Work, is a very great *Presumption*; to say no worse. And therefore it was a wise Rule among the *Religious Societies* at their first Institution, ‘To use such *Expositors* in reading the Scripture at their Evening Meetings, as

* ART. XI. We are accounted righteous before God, only for the Merit of our Lord and Saviour Jesus Christ by *Faith*, and not for our own Works or Deservings.

were recommended to them by their *Ministers.*[†]

I hope, lastly, that in their Preaching they frequently inculcate upon you the indispensable Obligation you are under, to lead sober and regular Lives, and to be diligent in the Business of your several Stations, out of a Sense of Duty to God whose Providence has placed you in them ; and to take Care, that all who are in any Respect put under your Government, be instructed in their Duty, and kept to the Practice of it, particularly in a regular and religious Observation of the Lord's Day. The Duties which we owe to God, our Neighbour, and our selves, and the several *Motives* and *Obligations* to the Performance of them, afford a large Field for Discourses from the Pulpit ; and if a serious Discourse upon any of those Heads, fail of its due Effect, and leave not some good Impressions upon the Mind, it is the Fault of the Hearer, and not of the Preacher ; and

[†] As all *Controversial Points* are forbidden, by their Orders, to be meddled with in their Conferences (because they only design to promote *practical Holiness*, by their assembling together;) so in reading of those *practical Portions* of Holy Scripture, to which their Orders direct them, they have Recourse to Dr. Hammond's Exposition, or some other Author recommended by their *Ministers*. *Woodward's Account of the Religious Societies*, Chap. 7.

to

to such Hearers it is very little material,
what the Subject is.

This then, together with a frequent Explanation of the Doctrines peculiar to Christianity, as enforc'd above, is true Christian Preaching; such as will always deserve your serious Attention, and, at the same Time, engage your sincere Esteem and Respect for your Minister. And if you desire to be more fully instructed upon any particular Head of Doctrine or Duty, which, you think, has not been so treated of in publick, as to come up to your Case; you may have Recourse to your Minister for further Instructions in *private*. And for a further Help, there are not wanting good Books upon most Subjects, which may be usefully read at home, *either by yourself*, or, which is better, with your Family. And it is also to be remembred, that the Instruction you receive at Church, is not from the *Pulpit* only. You have the Holy Scriptures read to you; and the Prayers themselves, from Beginning to End, are so many Lessons of *Duty*; as they put you in Mind to *labour after* all those spiritual Blessings and Attainments which you pray for.

The great Preservative of Religion and of Order and Regularity in the Exercise of it, is, the Provision that is made for the Performance of publick Offices by Persons lawfully appointed, within particular Bounds and Districts; and if these be broken down, nothing can follow but Disorder and Confusion. This Nation, in the Time of our Forefathers, had sufficient Experience of the Mischief and Contempt that may be brought upon Religion, by *inspired Tongues* and *itching Ears*; ‘When the Holy Spirit was alledged, to *sanctify* the greatest Extravagancies and the most ridiculous Fancies; ‘When the most ordinary Actions and Incidents of Life, were ascribed to the Influences of the same Spirit; ‘When the Doctrine of Justification by Faith alone was carried into an utter Exclusion of the Necessity of good Works, and, under that Notion, grew to be the Distinguishing Mark of a whole * Sect; and, ‘When the Bounds of Order and Discipline were broken down, and the settled Ministries and Offices of the Church depreciated and brought into Contempt, as Dispensations of a low and less spiritual Nature.

* *Antinomians.*

The aiming at high Flights in Religion, and depreciating the *ordinary* Methods of maintaining and propagating it, looks speciously, and will never want Admirers and Followers. But surely, an Endeavour to raise Religion to greater Heights, and greater Abstractions from common Life, than Christ and his Apostles made and designed it, is attended with mischievous Consequences ; from what Principle soever it proceeds, or with what Degrees of Zeal soever it may be accompanied. Some it draws from their proper Business which God has required them to attend, and heats them by Degrees into a kind of religious Frenzy, and seldom fails to lead them into *spiritual Pride* and an inward Contempt of the Generality of their Fellow Christians, as of a *low* Size in Religion, compared with themselves. And others are naturally led by it, to think it *impossible* for them to attain those *Heights* in which Religion is made to consist, and so to give over all Thoughts of being Religious at all. With this latter View it was, that a zealous Advocate for Infidelity, some Years since, made it his Business to represent Christianity, and the Duties of it, as of such an *exalted* Na-

ture, as might discourage the Generality of People from aiming at it, or thinking of it ; in order to persuade them to take the same free and unrestrained Enjoyment of this World, that he himself was known to do. Whereas, nothing is more certain, than that the Christian Religion is calculated for *common* Life, for Low as well as High, for Poor as well as Rich ; and, that (as I observed before) one great Part of the *Exercise* of Religion, is an honest and diligent Discharge of the Business of our several Stations ; out of a Sense of Duty to God who has placed us in them, and in the Hope of a future State of Happiness which he has promised as the Reward of our dutiful Compliance with his Appointment. If it were otherwise, Christ would have introduced into the World a new Religion no Ways suited to the *general* Situation and Circumstances of Mankind, and have required such a Course of Duty, as the greatest Part of them are in no *Condition* to discharge.

THERE is a remarkable Passage in a late Journal, which seems to carry in it a great deal of that Kind of *Discouragement*,

ment, which I have been speaking of.

It is, Word for Word, as follows:

“ I write this, to shew how far a Man Journ.III.
 “ may go, and yet know nothing of Je- p. 81, 82,
 “ sus Christ. Behold here was one * who
 “ constantly attended on the Means of
 “ Grace, exact in his Morals, humane and
 “ courteous in his Conversation, who
 “ gave much in Alms, was frequent in
 “ private Duties ; and yet, till about six
 “ Weeks ago, as destitute of any saving
 “ experimental Knowledge of Jesus
 “ Christ, as those on whom his Name
 “ was never called, and who still sit in
 “ Darkness and the Shadow of Death.”

How it could be, that a professed Christian who constantly attended *the Means of Grace*, and was *frequent in private Duties*, did, all that while, *know nothing of Jesus Christ*, is beyond my Comprehension. And I am as much at a Loss to understand, what was that *saving experimental Knowledge of Jesus Christ*, for want of which he could only be reckoned among *Heathens and Infidels*. We ought also to have been acquainted with the Circumstances of the *sudden Illumination*, by which that Knowledge is supposed to have been

* Mr. Seward.

conveyed ; to enable us to judge to what *Cause* or *Influence* it ought to be ascribed. There is no Doubt, but God, when he pleases, *can* work upon the Minds of Men by extraordinary Influences ; but so long as there is no *Testimony* of their being the Immediate Work of God, but the whole rests, in this and other like Cases, upon the Imagination and Persuasion of the Person or Persons concerned ; Others who cannot see the Heart, nor the inward Operations upon it, must be excused, if they consider it as *Enthusiasm* and *Delusion*, till they see reasonable Grounds for considering it in any other Light.

^{Act x. 44.}
— xi. 15. This Case may seem to bear some Re-semblance to the Conversion of *Cornelius* as recorded in the Acts of the Apostles, but differs from it in three important Points; the first, that we are very certain, because the Scripture has expressly told us, that the whole Affair of conveying the Knowledge of Jesus Christ to *Cornelius*, was ordered and carried on, under the *immediate Direction* and Guidance of God ; the second, that the Person whose Ministry God was pleased to make use of, was *St. Peter*, an Apostle of Christ, and whose divine Mission and Inspiration were

(55)

were both unquestionable ; and the third, that the Conveyance of the Holy Ghost was testified by an outward and sensible Evidence, namely, the *Gift of Tongues*.

THESE are Things which I thought proper to be laid before you *at this Time*, as well in Discharge of my own Duty, as out of a hearty Concern for your *Safety* in the great Affair of your Souls. And as I doubt not but you will consider them with all the Attention and Impartiality which Matters of that great *Importance* deserve, so I shall not fail to make it my earnest Prayer to God, that he will be graciously pleas'd to preserve you from all Error, and particularly, from the two dangerous Extremes, of *Lukewarmness* on one Hand, and *Enthusiasm* on the other. To his Blessing and Direction I commend you, and remain

Fulham,
Aug. 1, 1739.

Your Faithful Friend
and Pastor,

Edm'. London'.

With all the power of art
He could not make her look more like
A woman; her beauty was of the first
Degree of Perfection.

He had a very strong desire to see her again,
and he often thought of her with fondness.
One day he was walking in a grove of trees,
when he saw a young girl sitting on a bank.
She was dressed in a simple white dress,
and her hair was dark and wavy.
He stopped and looked at her with admiration.
She looked up at him and smiled.
He said to her, "You are a beautiful girl.
I have never seen anyone like you before.
Will you tell me your name?"
She replied, "My name is Mary.
I am a poor girl, but I have a home
in the country where I live."
He asked her if she would like to come
with him to the city.
She said yes, and they walked together
through the park and down the street.
They stopped at a shop window
and looked in at the display of clothes.
He said to her, "You are a very pretty girl.
I would like to buy you a dress.
Will you let me buy you one?"
She said yes, and he bought her a
beautiful white dress.
He said to her, "You are a very pretty girl.
I would like to buy you a dress.
Will you let me buy you one?"
She said yes, and he bought her a
beautiful white dress.

Mary said yes, and he said,
"I will take care of you always."

"I will," said Mary.

